

THE PATRIARCHS PORTION.

OR,
The Saints best Day.

*Delivered in a Sermon at the
Funerall of Sir THOMAS REYNELL
of Ogwell in Deuon. Knight,
April. 16. 1618.*

Wherein may be scene,

1 *The shortnesse of mans life.*

2 *A Christians combat against*

1 *Sathan.*
2 *The World.*
3 *The Flesh.*
4 *Sinne.*

3 *A preparation to die well.*

4 *The reward of glory after Warfare.*

By *John Preston*, Preacher of Gods Word at
East-Ogwell, in Deuon.

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TO THE RIGHT
 Worshippfull, *Richard*
Reynell, Esquire, and Thomas
Reynell, and Walter Reynell,
 his brethren, Grace,
 happinesse, and
 Peace, &c.

Right Worshippfull,



He world may
well wconder
what winde
bath driuen these Papers
of mine to the Presse, or
what should presse me to
send these unpolished me-
A 2 ditations

THE EPISTLE

ditations to the Censure
 of the world, which were
 conceived and brought
 forth in fewer daies then
 a weeke affords, but (be-
 ing sent abroad) why I
 should bequeath them to
 your protections, none
 need to wonder; conside-
 ring the many encourage-
 ments and continuall
 kindneses I receiued frō
 your worthy father, whose
 Funerals these are, and
 vnto whose fauour, next
 vnder God, I ascribe, the
 greatest

DEDICATIONE

greatest part of my world
by well being. I would not to
robberie up and openable
wound of griefes, which
our countrey receiued, but
you most of all by the
death of the Right Wor-
shipfull, your deare fa-
ther. The griefe will bee
the lesse to you, for the
losse of his Person, if you
follow his footsteps in
that Religious course of
life which he hath trodde
forth before you. For
may say of him as Au-

sine of another, illa qui-
 dem anima in societa d
 fidelium & castarū re-
 cepta, laudes nec curat
 nec querit humanus
 imitationē tantū quæ-
 rit: The imitation of
 his vertues will be more
 pleasing and praise-wor-
 thy, then either my com-
 mendation of his life or
 your lamentations for his
 death. Children wil most
 willingly write after their
 fathers Copy, and few fa-
 thers can set fairer Co-
 pies

DEDICATIONE

pies to their children, the
 yours hath done to you, if
 you write not well, the
 world will wonder. But
 hold on as you have begun
 & you will make it doubt-
 ful to determine, whether
 were more happy, the chil-
 dren who had such a fa-
 ther to go before them,
 or the father, who had
 such children to follow
 fast after him. My due
 respect for that undeser-
 ved love which I have al-
 wayes found from your

Maye blacke made mee an
 picture so putt these papers
 into your hand, wherein
 you may find something
 which may helpe forward
 your happy counsaile and
 beaueing, in which is pleased
 God to let you see in
 places which are
 to serve him in his Coun-
 try, others which are sent
 to serve his Prince at the
 Court, and you have need
 both of good head and
 good heart's too, that you
 may hold out in these high
 places.

DEDICATORIE.

places, If these poore meditations of mine may serue as Phillips boy, to put you in mind of your mortality, which it may make you die the happier, but neuer whit the sooner; I should thinke my smal labor fully recompenced, and my maine end, which is Gods glory, somewhat furthered, To your honorable acceptance therfore, I commēce these short meditations, and both you and them to Gods blessing.

Yours in the Lo.d. I.P.

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THE
PATRIARCHS
PORTION,

Or
The Saints best day.

IOB 7 1.

*Is not time determined of warfare to
man upon earth; And are not his dayes as
the dayes of an hireling:*



Hat which God some-
time said of his *Holy
City Ierusalem*, Many
excellent things are
spoken of thee thou
Citie of God; the
same we may say of
holy *Iob*, many excellent things are
spoken

a lob. 2. 1

b lam. 5. 11

c lob. 1. 21

d lob. 14. 1

e Gen. 47. 9

f Gen. 25. 7

g Gen. 35. 28

h lob. 10. 28

spoken of thee thou *servant* of God: yea more, many excellent things are spoken by thee. His *Piety* and his *Patience* are most remarkable: For the former is praised by God (a): The other proposed as a *pattern* to be practised by men (b): Hee spake of mans entrance into the worlde, *Naked came I into the world*, and of his passage out of this world, *Naked shall I go out againe* (c): of mans *short* continuance in this world, and of the many *miseries* that meete him while hee doth continue: *Man that is borne of a woman, is of short continuance, and full of trouble* (d): That profession which the good Patriarch *Iacob* makes before *Pharaoh*. (e) *Few and euill are the dayes of my pilgrimage*, might *Iob* as truly take vp, few in comparison of his Fathers, For *Abraham* lived 175. yeares, (f) *Isaack* lived 180. yeares, (g) whereas *Iacob* lived but 130 yeares. And are not my dayes few saith *Iob* (h): and as for the quantity they were few, so for the quallity they were euill, in regarde of the *miserie* and *sorrow* which in these few dayes he indured. For who more exercised in miseries then *Iob* was, who

was

was harder held vnder the correcting hand of God then hee. For first, God deliuered all that hee had into the hands of *Sathan* (i) who did not abate him an inch of all the ill he could doe, him but by degrees brings him to the height of *miserie*. The *Sabeans* tooke away his Oxen and Asses, (k) which we must needs grant was a great losse. The fire burned his sheepe and seruants (l), and this was more fearefull then the former. Then the *Caldeans* fell vpon his *Cammels*, a greater crosse in his commodity then all the former. Then a wind from beyond the *wildernesse* blowes downe the house ouer the heads of his *Sonnes* and *Daughters*, and they are all dead in one day, a greater *heart-brenke* then all the rest: and yet the Diuels spite doth not rest, but gets leaue from the Lord to smite *Job* with *boyles*, from the sole of his foot to the crowne of his head (m): Whether it were a *Leprosie* as some say, or the *French disease* as others thinke, or some other more loathsome disease, and such as neuer man before him felt, doubtlesse it was *fearefull* and *foule*.

i Job. 1, 12

k Ver. 4.

l Ver. 17.

m Job. 2, 7

2 Job. 3, 9
 9 Job. 16, 3

In all these, it was not the least part of his *miserie*, that these come so thicke one in the necke of another, before the former haue done his full spite. But what comfort hath hee in the midst of these *crosses*; a man would imagine his *wife* should comfort him, but alas shee addeth vnto his *crosse*, and prooues the sharpest corrasieue vnto his soule, when shee bids him *blaspheme God and die* (n): and what comfort he had from his friends we finde, (o) *Miserable comforters are you all*. Hereby I hope you see what cause *Job* had to say, *Is there not a time of warfare appointed to man upon earth, and are not his daies as the daies of an hireling*, as wee haue it in my Text: In which words

Two things
 are obser-
 uable,

1. The sharpnesse of *mans* life, subiect to many troubles, in these words: *Is there not a time of warfare to man upon earth.*
2. The shortnesse of *mans* life, in these words: *Are not his daies as the daies of an hireling.*

For

For the meaning of the words, you may conceiue them better, if wee enlarge them a little, as if *Iob* had in more words said thus. As God hath appointed how long euery man shall *liue*, of which time he cannot come *short* if hee would, nor go beyond it : So it is Gods pleasure that they shall finde little pleasure, this *short* shall not be *sweete*, but as a *warfare* wherein hee must *fight* against his enemies, the *Diuel*, the *World*, and his owne *Flesh* : neither may hee giue ouer when he sees good ; for as he that is hired, must looke to doe some worke for his wages, for that short time that he hath vndertaken : so must we in the dayes of our liues; they may not bee spent vainely and idely, but in doing good. I must yet come nearer the words.

Is not time determined of warfare to man upon earth: Some reade the thus, *The life of man is a warfare vpon earth* : Some thus, *Is there not a certaine time of warfare determined vnto man upon earth* : Som thus, *Is there not a day of warfare to mortall man upon earth* : Others thus, *Is not time determined to man vpon earth*.

The

p Heb. 9, 27

q Job. 14, 5

r 1 Sam. 12

18

s Gen. 5, 27

t Eccl. 3, 12

The world signifies an *Armie*, a *war*-
fare an end or determinate *time*, as God
hath appointed that men shall die (p):
So he hath determined a *time* how long
to live, and then to die: Are not mans
daies determined, the number of his
monethes are with thee; thou hast ap-
pointed his *time*, which (if hee would)
hee cannot passe (q): All the dayes of
my appointed time, will I wait till my
changing come; Job 14. 14.

Hence then we may draw this Doctrine.

That God hath decreed how long eu-
ery man shall live; no man can live be-
yond the time determined by God. Da-
vids childe doth die young (r): but
God had determined it should then die.
Methuselah doth die aged (s) and
God had determined hee should not die
till then. The one in his *infancie*, the o-
ther in his *old age*; both in the time de-
termined by God. To all things (saith
Salomon) There is an appointed time, and
a time to every purpose under the Sunne, a
time to be borne, and a time to die (t): Let
men vse what meanes they will to bring
matters to passe purpose and plot all
is to small purpose: for before the time
they

they shall be frustrate, but if the time be come wherein God will haue his will and worke effected, it is neither force nor fraude, neither power nor pollicie, neither money nor might, that can hinder it. The Israelites could not bee deliuered from Egypt, before the time appointed, *Four hundred years they must be in bondage* (u) : but when the date of this indented time is out, Pharaoh cannot keep them one day longer, for euen the selfe same day that it came to passe, *That all the host of the Lord went out of the land of Egypt*, (x), yea for the performance of Gods purpose at his appointed time, the course of nature shall giue way to the cause of nature, I meane the God of nature.

u Gen. 15, 13

x Exo. 12, 41

The deep Sea shall become dry Land, and the liquid waters shall become a wall to make way for Gods people to passe at their appointed time: Of this miracle Asaph may sing; O God thy way is in the Sea, and thy pathes in main waters, and thy footsteps are not knowne (y) : a like maruelous worke was at the riuer Iordan, when Israel entred into Canaan, then the waters that came downe

y Psal. 77, 19

B

from

from above, stayed and rose upon an heap,
so the people went right over Iericho. Iosh.
8. 16.

The Israelites wandred vp and downe
in the wildernesse forty yeares, being oppres-
sed of their enemies, *Et in ipso articulo tē-
poris*, In the very instant of time which
God had decreed, they were deli-
uered. David was tossed hither and thi-
ther, yet could not obtaine the *kingdome*
before the time appointed came. The
Iewes could not bee deliuered from the
Babylonish captiuitie, til the *seventy* years
were expired. The godly expected the
comming of *Christ*, as was foretolde by
the *Prophets*; but he came not till the
fulnesse of time was come (2) : when
our Sauiour taught and wrought My-
racles, the *Scribes* and *Pharisees* sought
to take him, but they could not till the
time appointed of God. The people
tooke vp stones to cast at him, (a) they
gaue a Commandement, that if any
man knewe where hee was hee should
shew it, that they might take him (b) :
but when the time appointed by God
was come, hee offers himselfe, saying,
Whom seeke yee (c). The Souldiers could
not

2 Gal. 4, 4

a Joh. 8, 59

b Joh. 11, 57

c Joh. 18, 4

not keepe the body of *Christ*, in the *grave*, beyond the appointed time, and then, notwithstanding *watch* and *warde*, and *stone*, and *seale*, they see, and an *Angell* sayeth it, *He is not here, for hee is risen*. (d): Why doe the *Sunne* and the *Moone* keepe their true turnes and times of *rising* and *setting*, the *Summer* and *Winter*, and *Autumne*, and *Spring*, their settled *seasons*, but because God hath appointed them (e): And can wee doubt then but that God himselfe doth keepe his due *times*, or may wee thinke that that is not the most due *time* which God hath determined.

d Mat. 28, 6

e Gen. 8, 22

The very plough-man is taught by experience to take his *time*, when to *plough*, & when to *sow*; when to *reap*, and when to *gather* into the *barne*, and shall not God that great *Husbandman* of the whole world, both know and keepe his *time*, to *plant*, and *plucke up* as hee hath determined; or hath hee not determined a time for *man*, both to be *borne* and to *die*; or hath hee left it in the power of man to *live* when he list, and *die* when he will, doubtlesse no. The *time* of *death* none can preuent before

it come, none passe it when it doth come.

The shortnesse of mans life.

THou hast numbred my steps saith *Iob (f)* & whē *David* desires of God to teach him that heauently *Arithmatick* to number his *dayes*, hee did not doubt but God had done it, hee knowes not the number onely, but the measure, both how *many* and how *long* the *dayes* are which wee must *live*, as you may see (*g*): yea hee that hath numbred the haire of our heads (*h*), hath numbred not onely the yeares of our life, but the monethes of our yeares, & the weekes of our monethes, and the dayes of our weekes, and the houres of our dayes, & the minutes of our houres, which point wee cannot passe. Indeed, God doth diuers waies take men out of this *life*: Some by *murder*, as *Abel (i)*, Some by *drowning*, as the olde world (*k*): Some by *burning*, as the *Sodomites (l)*: Some by *stoning*, as the *Sabbath breakers*, and *Achan (m)*: Some by being cut in *peeces (n)*: Some by the fall
of

f *Iob*. 14, 16

g *Psal*. 39, 4
h *Mat*. 10, 30

i *Gen*. 4, 81

k *Gen*. 7, 21

l *Gen*. 19, 24

m *Num*. 15

36.

n *Iudg*. 19, 39

of an *house*, as the *Philistims* (o), and such as they vpon whom the Tower of *Siloam* fell (p): Some by a nayle as *Sisera* (q): Some by *Lyons*, as the young *Prophet* (r): Some by *Beares*, as the scoffing *children* (s): Some sawen to death, as *Esay*: Some hanged, as the good *Theefe* (t): Some *crucified*, as *Christ*: But none of these sooner or later then the Lord hath appointed. The same God that hath determined the manner *how*, the meanes *where*, had likewise determined the time *when* they should *dis*.

The consideration of this, may first comfort the godly, in that their liues lie not in the power of men, or malice of Satan, for these indeed would swallow them vp quicke when they are displeased at them, and the godly neuer want the wicked or the Diuels displeasure; you shall see some of the *Jewes* band together, and binde themselves by an *oath*, that they will neither *eate* nor *drinke*, till they haue killed *Paul* (u), but their plot shall bee preuented, and *Paul* preserued till the time appointed of God. *Tyrants* may take away the life

o Iug. 16, 30

p Luk. 13, 4

q Iug. 4, 21

r 1 King. 13

24

s 2 King. 2

24

t Luk. 23, 39

Vse 1.

u Act. 23, 12

of the godly, but they cannot cut off the lappes of their coats, nor touch the skirts of their garments without Gods permission, and he will neuer permit them before the appoynted time. *Pharaoh* would haue taken away *Moses* his life often, but God had not appointed it so, for *Moses* died in the land of *Moab* (x); *Saul* thought to make sure worke with *David* when he ran at him with a spear, but God had appointed that *David* should die a naturall death, in his bedde as he did (y): wee see such men as are grievously wounded, oftentimes doe not die, as on the contrary, the cutting of a corne doth kill some, what is the cause but the performance of Gods appoynted time in both. *Asaph* was but sick in his feet, farre from the heart, he goes to seeke helpe of the Physition, yet dies of the disease (z): *Hezekiah* was sicke at the heart, and at the poynt of death, yet liues many yeares after, because his time determined by God was not yet come when he should die, though in regarde of his disease in the sight of man, the day was come that hee should die. One lies long sicke, yet recovers be-

x Deu. 34,5

y 1 Kin. 2, 10

z 2 Chro. 24, 26

12

because his time is not come, another as hee walkes in his *chamber*, or sits in his *chaire*, drops downe and neuer riseth because his time is come.

To conclude this Vse for the comfort of the godly, though their enemies that seeke to spill their blood be many, and those mighty and malicious withal, yet all these cannot diminish one day of this *life* which the Lord hath decreed.

Secondly, this may serue for re-proofe of such as dreame & dote only vpon second causes, and neuer looke to Gods *councell* and *decree*. This makes these men cry out and say, when their friends are taken away, Oh it was for want of learned *Physicians* about him, yet died of no dangerous *diseases*, while hee looked to second causes and not to the Lord without whose appointment nothing can come to passe. A *Sparrow* cannot fall to the ground without Gods guiding *providence* (a): nor a bird fall into a snare where no fowler is (b): In the *pestilence* they cry out of the infection of the *ayre*, in *consumptions* of sorrow and *griefe*, in *fevers* of cold, in *famine* of *oule* weather, in *warre* of the *malice* of

Vse 2.

a Mat. 10. 29

b Amos 3. 5

c Deut. 28.
21.

the *enemies*, but *Moses* would haue men to looke to a higher hand in all these; For it is the *Lord*, saith hee, that shall smite men with *consumptions*, and with the *fener*, and with the burning *ague*, and with feruent *heat*, and with the *sword*, and with *drought*, & with the *mildew*. (c) The second causes I know, that is such meanes as God hath appointed for the preservation of *life*, must not bee despised, yet they must not be doted vpon; vse these carefully, but commit the successe to God, who onely can blesse these meanes, and will, whensoever they may serue for the performance of his purpose and his time appointed, which can by no meanes be either preuented or auoyded.

3 Vse.
d Job 14. 14.

Thirdly, this may teach vs to waite with patience, expecting when our changing shall come, (d) It is not for vs to know the time and season, the yeere or moneth of our appointed time which God hath kept *secret* to *himselfe*. It is comfort enough, and powerfull to perswade a patient expectation of our *change*, to thinke how happy a change we shall haue; *Christ* shall change our vilde

vilde bodies, that they might be like vn-
to his *glorious body* (e): when we haue the
world at will, and nothing comes *croſſe*
vnto vs, we can be content; wee ſay to
liue as long as the Lord hath appoin-
ted, but when we are pinched with po-
uerty or ſurcharged with ſickenesse, or
vexed with *ſorrow* and *griefe*, then moſt
impatiently we *pray*, and wiſh that wee
were out of the *world*, and wee will not
waite the Lords leiſure; but with the
King of *Iſrael* we wickedly reſolue, be-
hold this euill is of the Lord, *what ſhould*
I wait for the Lord any longer? (f) In theſe
caſes, we can alledge *Scripture*, that it is
better to *die*, then to *liue*; becauſe *Salomon*
ſaith, *that the day of death is better*
thē the day of our birth. (g) *Salomon* doth
not ſay that the day of *death* is good
ſimply, but by way of compariſon bet-
ter then the *day of birth*; and yet this
may ſeeme in humane ſence and reaſon
to be abſurd, for there is *ioy when a man*
is born into the world. (h) The number of
the children of God is *increaſed*, *life* is
the gift of God; (i) How thē can the *day*
of *death* be better then the *day of life*.
The meaning of *Salomon* is, that *life* is
attended

e Phil. 3. 21.

f 1 Kin. 6. 23.

g Eccles 7. 4

h Joh. 16. 21

i 1 Sam. 2. 6.

k Phil. I. 23.

l Heb. 13. 14.

m 1 Pet. 2. 1.

n Psal. 39. 12.

o Gen. 18. 27.

p Psal. 22. 6.

q Rom. 6. 23.

r Job 30. 23.

s Job 4. 19.

t 2 Cor. 5. 1.

attended with many *miserics*, for we are borne to labour and trauell, subiect to *sickenesses* and *sorrow*, and *sinne*, nothing but *death* can deliuer vs from all these; and therefore better is the *day* of *death* then the *day* of *birth*; yet be it neuer so good, be it better then *life*, yea, be it best of all to be with *Christ*; (*k*) Though we haue here no abiding *Citie*: (*l*) Though we be *strangers* and *pilgrimes*; (*m*) Though *sojourners*, as all our fathers were: (*n*) *Dust* and *ashes*, (*o*) *Wormes* of the *earth*; (*p*) Though wee were worse then all these; yet we must wait Gods appointed *time*. Though the euer-liuing God hath condemned *mankinde* to *death*, which is the *wages* of *sinne*: and to the *grane*, (*q*) which is the house appointed for all the *liuing*, (*r*) yet may we not either hasten our *death*, or digge our own *granes*, and descend into them before we be *dead*. Though our bodies bee but houses of *clay*, (*s*) earthly *houses* or *tents* rather, (*t*) yet may wee not pull downe these *houses* ouer our *heads*, or remoue these *tents* before our Generall giue *command*, but waite till our changing come. In a word, God hath determined

mined that we must *die*, and therefore *death* should be welcome, when it doth come, but he hath determined withall when we must *die*, and therefore nothing should make vs weary of waiting, till it doe *come*.

Fourthly this point duly considered may reprocue such that goe about to shorten their *lives*, these men presume to appoint their own *time*, & with a fall key to open this *prison* of their *body*, and let their *soules* depart before God call for it, or giue them any commission vn- to it. It is true that God hath appointed this *time* for these mens *deaths* in his secret *counsell*, but it is more then they know; and for ought that they see, they might liue longer if themselves were not the cause, and so they crosse the *re- neiled* will of God, which onely can bee our warrant in all our actions. Again, though they were so much of Gods secret *Counsell*, as to know that God had appointed this to be the *time*, yet they know that God hath not appointed either themselves or such violent meanes to make good his purpose at his appointed *time*. No, no: it is *mifery* that
make:

u 2 Tim. 3.
12.

x Acts 14.²²

y Iug. 9. 54.

z 1 Sam. 31

4.

a 2 Sam. 17.

23.

b Mat. 27. 1.

5

makes these men weary of their *lines*; and therefore like the foolish *fish*, they will leape out of the frying-Pan, into the *fire*; out of short *trouble* here, into eternall *torments* hereafter. He that will *live* godly, must suffer persecution; (u) hee that will come into heavenly *Canaan*, must passe through this earthly *Egypt*; Through many *afflictions*, we must enter into *heauen*, (x) and shal we then cut off the thred of our *life*, because wee finde some knots in it. *Abimelech* cut off his owne *life*, (y) so did *Saul*, (z) so did *Ahitophell*, (a) so did *Iudas*, (b) and so doe many in their desperate humour now a dayes, by the cunning of Satan, but not without the secret vnsearchable and iust *iudgement* of God.

Fiftly, and finally if our *time* be determined, and that *time* known to God, vnknowne to *man*, certaine to him, vn-certaine to vs, we must prepare against that *time* come, we are *men*, and therefore *mortal*; weake *men*, and therefore *secure*, for we are euery day *dying*, and cannot long *live*, as old *men* haue *death* before their *eyes*, so yong *men* haue him behind their backs: and betwixt old and yong,
I de-

I desire no other difference but this, that yong men may *die* quickly, and old men cannot *live* long, and therefore all must be prepared. Be ye prepared therefore, for the Sonne of man will come in an *houre* when ye thinke not: (c) All must prepare, old and yong, rich and poore, great and small, noble and ignoble; old men must prepare, for they must shortly *die*, they should put their houses in order, (d) they should with sence and sorrow, confesse their sinnes to God, saying, *Against thee, against thee onely haue we sinned*, (e) they should labour for *life* to be at peace with God and their owne consciences, and *if it be possible to haue peace with all men* (f). Yong men should prepare, for they may *die* before those that goe crooked with age: they haue no Charters of their *times*. It is not policie, nor gay and gorgeous apparell; not eloquence of an *Angels* tongue, not strong Castles and stately houses, not pompe nor promotion, can take day with *death*, or perswade the wormes to pittie them, nor preferue their names from perpetuall infamy. These things may procure honour on earth, but no happines

c Luk. 12.
40.

d Isa. 38. 2.

e Psal. 51. 4.

f Rom. 12. 18

happinesse in heauen. If all were not subiect to death, yong men might hope to be exempted, but a new ship may as soone be dasht in pieces meeting with a rocke, as one that is old and weather-beaten, a yong tree may be ouerturned with a whirlewind, as soon as that which is old and blasted, many old men haue out-liued these that were yong, but neuer any yong or olde that *liued* and did not *die*: Doth not euery man beare about him in his own bosome, that which will bring him to his *end*: are wee not all sick of the same disease, euen the *consumption* of our *daies*.

Time, pretious *time*, passeth away swiftly, and with it wee passe towardes our *end*, and like those in a *ship*, we perceiue it not, and therefore prepare not for it, or thinke not of the danger of it; for as death leaueth vs, so the day of *Iudgement* shall finde vs. They that build faire and sumptuous *houses*, are not certaine how long they shall hold them; they that purchase *lands* and *swings*, cannot tel how long they shall *possesse* them; they that haue gathered in a great *haruest*, cannot tell whether they shall bee better

better by it; they that *plant*, cannot tell whether they shall eate of the *fruit* of it; yet all these men are prouident to prepare for life that is vncertaine, and forget death which is most certaine shall come, & more vncertaine when it shall come. *Prepare* then in *health*, for it may hardly bee done in *sicknesse*, or at the houre of *death*. *Sicknesse* may be so full of extreame sorrowe and paine, and *death* so sudden and present, that thou canst not *prepare* thy selfe if thou would; or if thou doe, yet not so well as thou wouldest: many neglect to prepare themselves when they may, and when they would cannot. So the *fine foolish Virgins* might haue had *Oyle* in their *Lamps*, if they had lookt to it in time; but afterward, when willing they would, could neither *buy* nor *borrow* any. These *men* consider not how dangerous it is to *procrastinate*, and put off their *repentance* from day to day, and that for two causes.

First, *God* doth leaue the *wicked* destitute of diuine helpe in that howre, I haue called, saith the *Lord*, but ye refused, ye were in health in the prime of

2 P10.1.24.

of your time, in the flower of your age, in the heat of lust, hauing by nature corrupt hearts and carnal *affections* liuing in pleasure, passing the time in *mirth*, subiect to youthfull wantonnesse and to vnstaidnesse of *affection*, full of loosenesse, which is the way to lewdnes; of weakenesse, which is the way to wickednesse, then you would not heare, now in your *death-bed*, ye shall call, but I will not *heare*, but *laugh at your destruction*, (e) They that forget *God liuing*, *God* will forget them *dying*.

b Eccles. 12.
1.

Secondly, in the *time of death* men are more grieuouly tempted, and therefore it is dangerous to deferre *repentance* to the *dying day*. Remember (saith *Salomon*) *thy Creator in the dayes of thy youth*, (h) why should wee remember *God* in youth, because if youth be spent in *vanity*, commonly old age will end in *prophanenesse*.

The Prophet speaketh of *Crimson* sinnes, sinnes of a double die, if it bee right *Crimson* or *Purple*, it is dyed in thred & in the wooll, and that is euer a deepe dye, so if *Satan* dye vs in our wooll, in our youth before we be men,
before

before wee be made cloath, it is like to sticke by vs, and to go with vs to our *grane*. If Sathan make thy youth vnprofitable, of all the ages after, there can hardly any good be hoped for; if the blossome be nipt, where is the hope of the *Autumne*. Thus much for the first point, that God hath determined the *dayes of man* how long hee shall *live*.

A Christians combat against	{	1 Sathan.
		2 The World.
		3 The Flesh.
		4 Sinne.

THe second point of *Doctrine* which doth arise fro these words, is this; That the *time* appointed by *man* to liue vpo earth, is a time of *warfare*. Men must liue *Souldiers*, and die *Conquerours*; liue *fighting*, and die *ouercomming*; from the cradle to the *grau*e is a time of *warfare*; wee haue many enemies, all fierce and furious: 1. *The Diuell*. 2. *The VWorld*. 3. *The Flesh*. 4. *Sinne*. All these we must encounter and ouercome too, if it goe well with vs; and woe is vnto vs if they ouercome. *Conquerours* shall be *Crowned*,

Doct. 2.

C

but

but Cowards shall bee shamed, and the
Conquered shall be captivated.

The first enemy is the Devil.

i i Pet. 5, 8

Sathan is a great enemy, *A roaring Lion going about seeking whom he may deuour (s)*: A Lion for his might, roaring for his malice and wrath, with a hungry desire to hurt, going about without wearinesse, seeking through his studiounesse to deceiue, who he may deuour with an implacable wrath, to wreake his malice both vpon God and man; for all his paines and pollicy, all his force and fraude aymes at this, that neither God may bee *serued*, nor man may be *saued*. When he cannot secretly deceiue by the subtiltie of a Fox, hee runnes vpon men with open mouth, like a deuouring Lion; in peace hee is craftie, in persecution cruell. You may perceiue the Lion by his *claw*, and iudge of his nature by his *names*: Hee is called a *Serpent*, (k) and therefore *subtile*, *wise*, and *craftie*: A *Tempter*, the *Tempter* (l) to perswade, & a *Devill* to destroy (m) whom hee doth perswade; before the
 sinne

4 Gen. 3, 1

1 Mat. 4, 3

20 Luk. 4, 2

finne we shall finde him a *Tempter*, after the finne wee shall finde him a *Dinell*; kinde in the entrance, euell in the end. He prooues a *Tempter* that he may play the *Dinell*, and that in euery place; hee made warre in Heauen, practised fraud in *Paradise*, sowed hatred amongst the first brethren, and tares in the wide field of the world. We know tares will grow fast enough of themselves without sowing, yet in hope to haue fewell enough for *hell fire*, hee will take paines to sow them, and that in the *night* when others sleepe. In eating hee hath surfeting, in drinking drunkenesse, in generation wantonnesse, in labour idlenesse, in conuersation enuy, in gouernement couetousnesse, in correction anger, in promotion pride, in honours ambition, in talke vaine ostentation, in profession hypocrisie, and backsliding in the Christian race, and in euery blessing of God some secret *bait* to draw men to sinne. Into the heart hee doth inject euill thoughts, into the mouth euill words, into the members euill workes: He moueth the merry to be disolute, and the mournfull to bee desperate.

What then shall wee doe? shall wee faint and feare, and fly from him; no, then wee are sure to bee foyled; wee must fight it out with him, and resolutely resist him, and he will flie. Indeed wee cannot doe it by our owne strength, *flesh and blood* are but vnequall matches for *spirits* of the ayre, as these are. What then, *Wee must put on the whole Armour of God, that we may be able to resist in the euill day, and hauing finished all things stand fast (n)*: The first weapon is the *truth* of God, with this the minde must bee so confirmed and strengthened, that *Sathan* doe not keep vs continually in doubting. The second weapon is *innocency* of life, that *Sathan* doe not extinguish all heat and light of *Religion* in our soules & seruice of God. The third is an *allacrity* and *cheerfulnesse* to embrace the *Gospell* of peace. The fourth is *faith*, which the *Diuell* desires to rob vs of, because it is the *Casket*, yea the *Castle* of all our comfort; and in this *warfare* both *sworde* and *buckler*. *Resist steadfast in the faith (o)*: and this is our victory wherby we ouercome the world, euen our *faith (p)*: And the Apostle
saith,

n Eph. 6.15

o 1 Pet. 5.9

p 1 Joh. 5.4

saith, *Watch yee, stand fast in the faith, gird you like men and be strong*(q): *VVatch, sleepe not in sinne; stand, flie not to sin; stand fast, fall not through sin; watch, for the Lord commeth to iudge; stand, for Sathan commeth to tempt; stand fast, for the flesh perswadeth to yeeld; in faith, for Sathan would winnow vs like wheat*(r): and not winnow vs onely, but also win vs from God. The fift weapon is *hope*, which in this skirmish must holde vp our hearts. The sixt, is the *word of God*, which is *powerfull to saluation*(s): which is *sharper then a two edged sword*(t): which is a *lanterne to our feet*(u): which is able to make vs wise vnto *saluation*(x). The last spirituall weapon is *prayer*, which to the partie that prayeth is *ayde*, to God a sacrifice, and to the Diuell a *scurge*. In sicknesse, prayer is a *medicine*. *Ezechias* prayed in his sicknesse vnto the Lord(y). In sorrow it is a *sollace*(z): In trouble it is a *comfort*(a): Prayer ouercommeth the *Diuell*, and stayeth the hands of God, it is the messenger which relateth our affaires to God faithfully, and bringeth his answer wished for, speedily. God that

q 2 Cor. 16
13

r Luk. 22, 31

s Rom. 1, 16

t Heb. 4, 11

u Psal. 119,
105

x Tim. 3. 15

y 2 Kin 20, 2
z Jon. 2, 1
a Psal. 50. 15

b Luk. 18. 13

would not be overcome with the brags of the proud *Pharisee*, was over entreated by the *prayers* of the humble *Publican* (b): To conclude, All these *weapons* we must have if we conquer *Satan*; and all these *weapons* we shall have if we put on *Christ*.

The second enemy is the World.

c 2 Tim. 4
30

d Jam. 4. 4

e 1 Joh. 2. 15

THE second enemy is the *world*, and there is a world of enemies in the belly of this *beast*, worldly pleasures, and worldly pompe, and worldly pride, and worldly prophaneesse, and worldly profits, which all fight together against our poore *soules*, and fight amongst themselves which shall have the first *blow* at vs. But the love of the *world* is the *Captaine* of them all, which hath carried many *captives*. *Demas* loving the *world* did forsake the *world* (c): nay it makes men forsake God himselfe, and become Gods *foe*; for he that will be a friend of the *world*, maketh himselfe the enemy of God (d): And love not the *world* saith Saint *John*, For whosoever loveth the *world* the love of God is not in him (e).
This

This world is a *strumpet* which by her *beauty* doth bewitch vs; a *staffe* of reede which by his brittlenes doth deceiue vs, when we lie or relie vpon it. The *world* doth promise vnto men *mountaines of gold*, huge & high *towers of honour*, but these are but *towers of Babell*, which will fall vpon the heads of the *builders*, and bring them to *confusion*. The *Sea* sometime doth hoise vp the *Ship* towards *heauen*, but presently it is plunged down in the *deep*; so doth the *world* lift vp many men for a time, but ere long they faile of their footing, and fall down to the bottome of *baseness* or *beggerie*. That part of the *wheels* which is one while highest, is presently down againe in the *durt*; so they that to day are in the top of *honour*, before to morrowe may be brought to deep *disgrace*.

Agathocles of a *Potter* became a *Potentate*, being aduanced from the dirty *Clay* to the *Crowne & Diademe*: On the contrary *Dionisius* fell from his princely *Throne* to a poore *Pedagogue* in *Corinth*, God hath put downe the mighty from their *seate*, and hath exalted the humble and mecke (f): God taketh the simple

f Luk. 1, 52

g Psal, 113,
7, 8

b I Ioh, 2, 17

out of the *dust*, and lifteth the poore out of the *mire*, that hee may set him with Princes, euen the Princes of the people (g): *Wrestlers* vse to lift the vp on high whom they purpose to cast downe on the *ground*, with greater violence: Such a *wrestler* is the *world*, that hath hoysed many, but to giue them a greater fall. The *world* is troublesome as the Sea which cannot rest *Esay* 57. 20. such tossing and troubling there is in it; It is as brittle as *glasse*, very bright but quickly broken; *The world passeth away and the lust thereof* (h): The *world* is a swelling Sea through *pride*, blew thorough *enuy*, feruent through *anger*, deepe through *dissembling*, vnquiet through *conetousnesse*, somie through *wantonnesse*, supping vp all through the care of the *belly*.

Where the greater *fishes* eat vp the lesse. Is the world so turbulent and transitory, what madnesse is it then to bee so fast nayled to it in our *affections*, that wee can hardly bee knockt off from it, or as wee did verily beleeeue there were no other *world to come*. Wee suffer a great deale of trouble which is certaine

to

to prolong our *days* a little time, which are *uncertaine*; for this *world* is not our *mansion house*; or permanent; but an *Inne* or rather but a *thorow-fair*, through which we must passe to our owne *house* and *home*: Heere we must so lodge this day, as that we must be ready to depart the next; and though wee loue it neuer so well, and liue in it netter so long, we shall finde, and be forced to confesse at last, when wee must leaue it; that it hurts *many*, heales *few*; promscth *much*, performes *nothing*. Let worldly men vaunt of their *knowledge*, how to get, and keepe, and saue, and *thrine*; the knowledge is little worth while the *world* knoweth not God (i): they may speak of their quicke and stirring *spirits*, but a better *Spirit* then theirs hath spoken it, that the *world* receiueth not the *spirit* of truth (k): They may reprocue the *Saints* of God for *singularity*, but the *Holy Ghost* reprocueth the *world* of sinne (l): They may thinke themselves iolly wise men, But the *wisedome* of the *world* is but *foolishnesse* with God (m): They may pray vpon the poore, but our *Sauour* did not pray for the *world* (n): They may play

Rex,

i Joh. 1. 10

k Joh. 14. 17

l Joh. 16. 8

m 1 Cor. 3

20

n Joh. 17. 9

o Ioh. 8. 36

p Rom. 12. 3

q 1 Cor. 7. 31

Rex, and domineere as Kings here, but Christ's kingdom is not of this world (o): Now if any godly soule shall say, how may wee overcome this world; I will tell him in a word or two, but it is sooner sayd then done: First, Wee must not love this world, nor the things of this world more then God. Secondly, wee must not live after the fashions of this world, which are all either vaine or wicked (p): Thirdly, Wee must use this world as though wee used it not (q): Fourthly, wee must not bee servant to our servant the world. Fifthly, if we truly iudge of the world, of all the pleasures, and profits, and delights thereof, as Salomon hath taught vs, who had tryed it well, that all is vanity and vexation spirit.

The best but vanity, and the most vexation; and so much for our second maine enemy which is the world.

The third enemy is, the Flesh.

The third enemy is our flesh, an enemy in our owne house which lies betwixt our breasts and bosome, and therefore more dangerous. This flesh of ours

is

is a *Judas* which doth kisse, but it is to kill; a *Dalilah* in *Sampsons* bosome, a *Caine* to *Abel*, an *Absolon* to *Amnon*, a *Joab* to *Amasa*, and in a word the common cut-throat of our *soules*. As a *moult* which is bred in a *garment* and nourished by it, doth notwithstanding fret and spoyle it, so the *flesh* doth goe about to cate out our *soules*, and doth fight against the *spirit* which giues life & bee-
 ing to it (r): Ciuill warres you know are farre more fearefull then forraine inuasions: such is this fight of the *flesh* against the *spirit*, it is inward, and neere at hand to hurt vpon all occasions, wee beare about with vs our greatest enemy, which will stab the *soule*, or rob it of all rich graces of the *spirit*; darken the vnderstanding, dull the *memory*, fatten the *heart*, blind the *eyes*, stop the *ears*, and strip the *soule* starke naked of all goodnesse. If wee haue a *Pharaoh* a bloody Tyrant abroad, wee shall haue a *Judas* a plodding traytour at home, and how hard is it to preuent the harmes which such an insinuating and close aduersary may pull vpon vs. Hee that ruleth his owne minde, is better then hee that win-
 neth

r Gal. 5, 17

[Pro. 16, 32]

neth a Citie (f) : He that represseth & keepeth vnder his intemperate passions and violent affections, doth a greater exploit, and more praise worthy, then hee that conquereth Cities, and Castles, and Townes, and Towers. Anger, wrath, contentiousnesse, and such corrupt affections are our capitall enemies; I may tearme them our Turkes against whom wee must dayly warre and fight, and that without fainting, least they bring vs into bondage, for of whomsoever a man is overcome, euen vnto the same is he in bondage (r): Sampson did much hurt to his enemies the Philistims, yet himselfe was overcome, if not with filthy, yet with fond and foolish loue. Alexander the Great Conquered a great part of the world, yet would hee not conquer his owne anger, or command his drunken desires. Many rule and gouerne Cities, Armies, and Families, yet are seruants to their sensuall pleasures and delights. That Emperour therefore is worthy praise, which ruleth his owne proper affections; If thou wilt haue all subiect to thee, subiect thy selfe to reason. Thou shalt gouerne many, if reason gouerne thee, and rule many

many, if thou be ruled by reason, but if thou suffer the flesh, to haue the souerainty, & set the Crowne on her head, thou shalt be sure to liue like a slaue, and die no better then a beast. But how shall wee ouercome this *Enemy* that is alwayes at home? I will tell thee, by these meanes, and with these weapons.

First, *we must obtaine from fleshly lusts which fight against the soule (u)*. Secondly, we must tame our *bodies by fasting and bring them into subiection (x)*. Thirdly, *we must mortifie our members (y)*. Fourthly, we must abstaine from all appearance of euill. Fifthly, *wee must not pamper the flesh*. Sixtly, we must reiect such motions as the flesh doth inieect, and that at their first entrance, the Serpent must be crushed in the shell, the Foxe must bee taken while he is a cubbe.

u 1 Pet. 2.11

x 1 Cor. 9.27

y Col. 3. 5.

The last enemy is sinne.

THe last *Enemie* with whom we are to make warre in this world, is *Sin*, a busie *enemie*, because he is a *borderer*, an *inhabitant*, an *innmate*; one that *cateth* with vs, *sleepeth* with vs, *walketh* with

with vs, *videtb* with vs, and *meeteth* vs at euery turning : as *fire* in the *flint*, so *sinne* is in the *seede*, it is bred in the *bones*, and will not out of the *flesh*, vntill *Iosephs bones* be carried out of *Egypt* ; that is, vntill we be out of this *World*. *Sinne* is a *Iehusite*, a seditious *neighbour*, and an insinuating *mate*, so hath it eaten into the nature of *Man* with its *canker* and *conragion*, that his *affection* is *infection*, his *reason* *treason*, and his will *wayward* altogether, and auerfe from good.

The more the Law of God doth forbid *sinne*, the more doth man commit *sinne* ; we run with all might and maine to that which is forbidden, for it falleth out commonly with sinners as it doth with sicke men : Commonly the meats that are forbidden by the *Phisitian*, are a kind of sauce to prouoke appetitite in the patient, most of all to desire these meats. As swelling waters, the more they are barred their course, the more they rage and swell, and overflow and beare downe all before them ; so the more the Law doth seeme to barre and bolt the current of committing *sinne*, and to set the bounds which they should

not

not passe; the more is sinfull mans nature enraged, and the more the swelling waues of wickednes do ouerflow & make their fultide; the more shold be our care & courage to encounter it, and set our selues to fight against it. Of our selues indeed we cannot overcome it, but if we follow our Captaine *Christ Iesus*, it shall neuer overcome vs. Saint Paul had experience both of his conflict with sinne, and conquest ouer sinne. *O wretched man that I am* (saith he) *who shall deliuer me from the body of this death. I thanke God through Iesus Christ our Lord* (2). He it was, that was made a sacrifice for sinne (a), as *Ioshua* shut vp Kings and Princes in Caues of the earth, and rolled great stones on the mouth of the Caues (b): So sinne shutteth vp greatest Emperours prisoners, and rowleth stones, and layeth great stumbling blocks in their way: and as none could overcome the roaring Lyon, but the Lyon of the tribe of *Juda* (c): So none could free men, out of the prison whereinto sinne had cast them, but onely *Christ*; For this cause *Christ* tooke flesh vpon him, that so hee might die in his

2 Rom. 7. 35

2 2 Cor. 5. 21

Josh. 10. 27

1 Gen. 49. 10

dHeb. 2. 14

eJug. 16. 3.

fJude 23.

gActs. 15. 9.

h2. 01. 01. 01.

i2. 01. 01. 01.

his *flesh*, & through *death* destroy *death*, and him that had the power of *death* that is the *diuell* (d). So that *Christ* hath carryed away the gates of *death*, as *Sampson* sometime did the gates of *Azab* (e), and hath by his power preuailed ouer those vncircumcised *Philistines*, euen *sinne* and *death*, and the *diuell* and *hell*; and though we be too weake of our selues to conquer *sinne*, yet we must follow our Captaine *Christ*, as fast as we can, and as farre as wee may. First, by flying from *sinne*. Secondly, by dying vnto *sinne*. Thirdly, by hating all *sinne*, yea the very garments spotted with the *flesh* (f). Fourthly, by true faith, for that doth *purifie* the *heart* (g). And thus much for the fourth *Enemie*, now take a view of all these together, consider their malice, their might and the multitude of souldiers which *fight* vnder them, and we shall plainly see the truth of the point proposed, that while we liue in this world, wee must looke to *fight* and prepare our selues for this *Warfare*.

A preparation how to die well.

The first Vse is for instruction, in that we haue so many *Enemies* to stand vpon our guard, let vs keep watch and ward continually, let vs be as carefull to resist, as our *aduersaries* are to assault. A carefull watch is the chiefest point in *Warre*, and therefore this is often commanded in the *Word of God*. Watch, for you know not what *houre* your *master* will come (h); Watch and pray (i); Awake to liue righteously. (k); Be sober and watch (l). Vnto this command, God had for our encouragement annexed a promise of no lesse then *blessednesse*. Blessed is the *seruant* whom the *Master* when he commeth shall finde watching (m). Blessed is he that watcheth (n). Blessed is the man that watcheth daily at my gates (o). *Christ* will cause them that watch, to sit downe at *Table* with him, where they shall be at ease from paines, at rest, from labour; full without hunger, healthy without sicknesse; and haue fulnesse of mirth and solace, without any mixture of sorrow or mourning: God is the Center of the soule, as euery thing doth rest in his

D

Center,

Vse 1.

b Matth. 24.

42.

i Mat. 26. 41.

k 1 Cor. 15.

34.

l 1 The. 5. 6.

m Mat. 26.

46.

n Reu. 16.

15.

o Pro. 8. 33.

p Jsa. 32. 18.

q Mat. 26.
38.

r Luke 12.

40.

Use 2.

Center, so our soules shall rest in God: My people, saith God, by his Prophet, shall dwell in the Tabernacle of Peace, and in sure dwellings, & in safe resting places (p).

Thirdly, as we haue precept to watch, and promise of blessednesse if we doe watch; so wee haue a patterne and example of watching, worthy to be imitated, for it is Christ himselfe. What Souldier will not be glad to watch with his Captaine? what Christian will not runne to watch, when they heare Christ thus kindly calling them? Could ye not watch with me one houre (q). Watch, Behold the easinesse, I bid you not fight for mee, or die with me; but watch onely, and that an houre: Behold the easinesse, not a yeere, or a weeke, or a day, but an houre.

Lastly, by watching as wee follow Christs patterne, so we shall be prepared hereby for Christs comming, which will be in an houre that we know not (r).

The second Vse serues to teach vs to cast off all carnal security seeing we haue so many enemies to encounter withall. The Diuell is another Herod, the World is a flattering Pharasie, the Flesh a treacherous Iudas, and Sinne a seditious Iebusite;

busite; And therefore little cause haue
wee to walke without our weapons, or
sleep in security. Whē the old world was
secure, it was drowned (f). When So-
dom and Gomorrah were secure, they
were burned (t). Whē Sampson was secure,
his eyes were put out (u). When Jo-
nah was secure, and slept in the side of
the ship, hee is shaken with the waues,
and the lot doth designe him to bee cast
into the Sea (x). When the rich man
was secure, his soule was taken from
him (y). As Bankrupts neuer care to
pay their debts till the Sericant bee vp-
on their backs; so many secure men
neuer thinke how farre they runne dai-
ly in arrearages with God, till they be ar-
rested by death, at the suite of the great
Iudge, and so be cast into prison. This
security is the Mother of negligence,
and high way to destruction; for as the
oxe when he is driuen to the slaughter,
goeth willingly, because his hope is (if
I may so speake it) that he shall goe to
grasse in some better pasture, and neuer
feare, till the axe be ready to fall vpon
his head; or as a foole, when he is led to
the stocks, goeth cheerefully, and neuer
shrinketh

f Gen. 7.

23.

t Gen 19.

24.

u Iug. 16. 27.

x Jon. 1. 15.

y Luk. 12. 19.

shrinketh vntill his feet bee fast snared therein; euen so many men goe securely forward, wandring in the broad way without remorse of conscience, perswading themselves they are safe, when indeed they are secure, and neuer perceiue their owne folly; till they be insnared in destruction: many are carefull for others, but secure for themselves; they looke on other mens faults with both eyes, but scarcely with one on their owne; either they will not see their sinnes, or if they see them, they will slightly passe them ouer without any serious consideration: They cry *Peace, Peace*, when destruction is at their doores (2). They that finde themselves in good health, neuer seeke or send to the *Physician*; and they also that are soule sicke, and dangerously diseased, but feele it not, doe neuer cry after *Christ*, they seeke little after him, and set lesse by him,

Thirdly, the hope of a happy reward should encourage vs to wage *Warre* against those our enemies; He that neuer comes forth to fight; can neuer conquer; & he that doth not conquer, shal neuer be crowned; he that ouercommeth, will I giue

2. Thess.
3.3.

giue to *eat* of the *Manna* that is hidde, and will giue him a white stone, and in that stone a new name written, which no man knoweth, sauing he that receiueth it (a). He that *ouercommeth* and *keepeth my words to the end*, to him will I giue power *ouer Nations* (b). To him that *ouercommeth*, will I giue to *eat* of the *Tree of life*, which is in the *midst of the Paradise of God* (c). And so often in the same Chapter you may see it to be the possee of all the Epistles; to him that *ouercommeth* will I giue, either *grace*, or *glory*, or both; not to him that steppeth forth into the *battel*, and starts backe againe; nor to him that draweth his *Sword*, or giue a *blow*, or looseth some *blood*; but to him that *ouercommeth*, that *fights* it out till hee haue *foiled* his *enemy* and wonne the *field*. So if wee suffer with *Christ*, we shall *raigne* with him; suffer here, *raigne* in *heauen*; suffer *miserie*, *raigne* in *glory*; for, from the *crossse*, wee must come to the *Crowne*. A *Souldier* must *fight* before he can winne the *victory*; he must be a *Souldier*, before he can bee a *Captaine*. There is a *Crowne* of *righteousnesse* laid up; But for whom? for such

a Rcu. 2. 17.

b Rcu. 2. 26.

c Rcu. 2. 7.

2 Tim. 4.7

as haue fought a good fight (d); and it is not a good fight, vnlesse we overcome. The penny of eternall life is promised to labourers, not to loiterers, to workers, not to idle wanderers; to those that are in the Vineyard, not to such as stand staring in the market place. Suffer affliction, saith the Apostle, as the good Souldier of Iesus Christ; No man that warreth, entangleth himselfe with the affaires of this life, because hee would please him that hath chosen him to be a Souldier; and if any man strue for a mastery, hee is not crowned vnlesse he strue as he ought to doe (e), and can wee then hope to bee crowned, if we strue not at all. Worldlings wastle for a corruptible Crowne, as vncertaine whether they shall obtaine it or no; but it is not so with the true Christian, he runneth not as vncertainly, he fighteth not as one that beateth the ayre (f): Some will say that afflictions and troubles doe hinder many Souldiers that they cannot fight as they would: but the Apostle puts them both together. Suffer thou affliction, as the good Souldier of Iesus Christ, looking to the reward that Christ is ready to giue thee

e 2 Tim. 2.

34.

f 1 Cor. 9.3

as

as soone as the battell is ended. Thy fighting is but for a moment; thy triumph is for ever; thy fighting is light, thy reward heavy; *A waight, and excellent waight; a more excellent, a farre more excellent and eternal wayght of glory (g).* Where God purposeth to heale, he spareth not to lance; he ministreth bitter pills to purge corrupt humours, and sendeth *Embassies of death and renenge* where he meanes to *proferue*, and where he purposeth to bestow *eternall life and felicitie*. Joseph accused his brethren as spies, when he meant them least hurt, and restrained little Benjamin as guilty of that, whom he knew full well to bee a *guiltlesse innocent*; but these accusatiours were like water in a Smiths Forge, which serueth to kindle, not to quench; it was a rough entrance, to a most kinde vsage; an outward shew of suspicion, the more plainly to vtter his entire affection; so dealeth God with his children for they haue gone through *fire and water*, but he hath brought them out into a *wealthy place (h)*. Many goe out of prison and chaines, but their iourneyes end is to a Kingdome, many in

g 2 Cor. 4.
17.

h Psal. 66. 12

few things are vexed, but in more they are well considered. Though the godly are tryed like *gold in the furnace*, yet God loues them neuer the lesse for it, but makes them the *purser* by it: If afflictions be grieuous, yet at the least the godly gaine this by it, that it makes the soule more sober: If God beginne, *with I haue afflicted thee*, he will doubtlesse end with *I wil afflict thee no more* (a). And as we are partakers of *Christs sufferings*, so wee shall be also of his *consolation* (b): If we die with him, with him shall we *live*: And if we bear his *Crosse* we shall weare his *Crowne*, God woundeth vs sometimes, but his wounds are the wounds of a friend, for whether hee denounce *iudgement*, or inflict it, all is for our good in the end. He sent *Jonah* to *Ninueh* to threaten and ouerthrowe, but his intent was to bring them to *repentance*, that hee might manifest his greater *mercies*. He sent *Esay* to *Hezekiah* to tel him of his *dying day* (c): but his meaning was to mooue him to amendment that he might *adiourne* his life yet longer: Hee suffered *Daniel* to bee throwne into the Denne of Lions but
it

i Nah. 1, 12

k 2 Cor. 1, 7

l Esa. 38, 1

it was to aduance him to greater credite. Hee that had seene *Ioseph* in prison vniustly; *Mordacay* with a gibet before his eyes, would haue bewayled there case, but had hee knowne that *Iosephs* prison would haue ended in a Princedome, and *Mordacay* his perill with royall preferment: hee would rather thinke them much beholding to God for the ensuing felicitie, then greatly to be pitied for their present misery.

The *Musitian* straineth not his strings to high for feare of breaking, neither doth let them to low, for feare of discord; so God will keepe a meane, neither suffering vs to bee carelesly secure, nor driuing vs for want of comfort to dispaire. Who then wil not warre when hee shall be sure to triumph hereafter; If wee ouercome, we shall goe home to our fathers house (ns): To the Citie of the liuing God, the heavenly Ierusalem: Heb.

12.22.

Lastly, we must fight for feate wee be overcome, for then what mercy can bee expected at the hands of our spirituall *Pharaoh*, what delight in the prison, where

in Ioh. 14, 2

n Re. 16. 10

o Mat. 3. 12

p Job. 10. 21

q Heb. 10. 27

r Reu. 9. 20

s Reu. 10. 30

t Judg. 1. 6

where there is nothing but howling for
 griefe, gnawing of the tongue for sor-
 row, gnashing of the teeth for feare &
 paine (*n*): There is neither *hope*, nor
helpe, nor *ease*, for the fire is vnquench-
 able, & the *worms shall not die* (*o*): there
 is no end, for the paine is euerlasting;
 there is no light but darknesse, nay a
 land of darknesse more palpable then
 that of *Egypt* (*p*): It is violent fire
 which shall deuoure the *adversary* (*q*):
A lake of fire burning with brimstone (*r*):
 In which *Lake* the men that are ouer-
 come are *cast*, and shall lie burning day
 and night for *euermore* (*s*): where in-
 stead of *order*, there shall bee *confusion*;
 instead of *Halaluciah*, there shall be *cur-
 sing*, instead of *mirth*, *mourning*; instead
 of *joy* vnspokeable, vnconceivable,
 and which is worst of all, *eternall tor-
 ments*. In that place the sweetest har-
 mony shall be howling, and the greatest
 comfort confusion of faces. When *Ada-
 ni-zedek* was taken, the men of *Isachar* &
Simoon cut off the *thumbs of his hands*, &
of his feet (*t*): So our spirituall ene-
 mies will deal with vs if they overcome
 vs, and farre more cruelly. They will
 put

put out our eyes that wee shall not lift them vp to the heavens from whence our help doth come; they will cut off our hands, that wee shall not lift them up in prayer unto God, as the Apostle exhorteth (u): They will pull out our tongues, that we shall not speake to God in prayer, and they will binde vs hand and foot that we shall not be able to helpe our selues, or goe to other to seeke for helpe (x): Thus wee haue seene the quality of mans daies, how they are sharpe; The second generall point notes the quantity of our daies, that they are short in these words, *Are not his daies as the daies of an hireling.*

u 1 Tim. 2, 8

x Mat. 23, 13

The Christians Crowne of glory
after warfare.

ARe not his daies as the daies of a hireling, an hireling hath a time appointed and limited how long hee shall labour, and then to haue his wages; so man hath a time appointed to warre and fight, and then to haue his reward, which is promised by him that dic neuer deceiue any, the grand Captaine, Christ Iesus, who will confesse such as serue

y Reu. 3, 6

2 Tim. 4, 8

2 Tim. 4, 8

2 Tim. 4, 8

a Iam. 1, 12

b 1 Pet. 5, 4

setue him before his Father, and before the holy Angels (1) : an hireling looketh and waiteth when his day will end that hee may haue his hire; so the godly desire to bee dissolved and to bee with Christ, that they may receiue the Crowne of glory prepared for the. Many profitable points might hence bee collected, but the time will not giue me leaue to stand vpon all, onely this I will briefly vrge.

That man shall then receiue his rewarde when hee hath overcome, when he hath done his worke, God will not denie his wages, this rewarde is not carnall but spirituall, not earthly but heauenly, not mans but Gods, not merited but ginen of mercy. This reward is layd vp (2) : and it is a Crowne, not of thornes, as on Christs head, nor of gold, as on earthly Kings heads, but a Crowne of righteousness, so Paul calls it a Crowne of life; so Iames names it (a) : a Crowne of glory; so Peter stileth it (b) : yea a Crowne incorruptible and euermlasting. When thou hearest of a Crowne conceiue a triumph, for Crownes are layde vp for them that after victory triumph ouer the enemy. There is no garland where

where there is no *gole* to runne to, there is no *victory*, where there is no *enemy*; there is no *hire*, where there is no *labour*; and there is no *happineffe*, where there is no *tryall* by *temptation*: and rather then such as *fight the Lords battels* against *sin* and *Sathan*, the *world* and the *flesh*, shall want either *Credit* or *Comfort*, God himselfe shall be their *Crown*. In that day shall the Lord of hostes be for a *Crowne* of *glory*, and for a *Diadem* of *beauty* unto the residue of his people, *Esa. 28 5.*

So runne that you may obtaine this *Crowne*. Such as wrastle or runne in a race, will diet themselves before hand, and endure much when they come to fight or rutine, euen sweate, and pant, and blow, and bleed; how much more should Christians in this course & conflict of *Christianitie*; especially, considering the *enemies* with whom wee are to fight and wrastle are farre *mightier*; for they wrastle but with men made of the same mould and mettall that wee are: wee with *principalities* and *powers*, and wicked *spirits*: the time that we are to fight is farre longer, they but for an
houre

e Gen. 5, 29

houre or two; but we al the daies of our life, the *Crowne* for which wee strue is farre better: they did wastle for the applause and commendation of men, or for a garland of flowers, which did fade in a day: we for an incorruptible *Crowne of glory*, which God shall giue vs in his *kingdome*. Let no man looke for his reward in this *world*, but in the end of the *day*, that is, after death: then the wages shall bee paid, when wee rest from our *work*. As *Lamech* called his sonne *Noah* because he should comfort him, and make all his *labour* and *sorrow* to cease and end (e): Even so all iust and righteous men may call death their *Noah*, the sonne of their rest, and end of there *labours*, and *sorrows*, and *sickneses*, and *sine*, and *shame*; for then these and all other miseries shall bee done away, and shall neuer be againe, and then shall hee be *crowned* that hath *overcome*.

d Iob. 21, 19

This may serue to let Christians see what a gracious Master they serue, who will not see their *work* *unrewarded*. The wicked indeed in a powting and repining humour, will say as *Iob* setteth it downe (d): *What is the Almighty that*

we

we should serue him, and what profit should we haue if we pray vnto him: But the Christian will gladly confesse, that their wages is farre beyond their worke, for if wee overcome, the Crowne is not due of debt: heauen is no purchase of ours, but a free inheritance giuen to the godly for Christs sake. *Eternall life is the gift of God through Iesus Christ our Lord (e)*: Euery man shall receiue according to his workes, but not for the worth and merit of his workes. The Crowne is of mercy, not of merit, and where there is heed of mercy (as what man doth not need it) there is no standing vpon merit. The Apostles reason in this point is plaine: *If saluation bee of grace, it is no more of workes, for else were grace no more grace, and if it be of workes it is, no more of grace, for else were workes no more workes (f)*: But saluation is of grace, as the same Apostle hath plainly deliuered (g): *By grace are you saued through faith, and that not of your selues, it is the gift of God, not of workes least any man should boast*. Indeed we are created in Christ Iesus vnto good workes, that wee should walke in them, as it fol-
lowes

e Rom. 6, 23

f Rom. 1, 6

g Eph. 2, 8

lowes in the same place; that we should walke in them, not that we may merit by them. For good workes are the way wherein wee must walke to the Kingdome of Heauen, but they are not the cause that wee are Crowned when wee come there. Good workes wee all know proceed from the grace of God, and therefore God cannot any way be indebted to vs for his owne which he giues vs. Doth not *Danid* say, all things come of thee, and of thine owne hand, we haue giue thee (*h*). Who hath giuen vnto him first, and hee shall be recompenced (*i*). We are borne to doe good, and our whole course must be to walke in Gods commandements, and a speciall commandement is, to bee fruitfull in good works (*h*): As hirelings are busied all day, so must wee as long as we liue here exercise our hands vnto good works.

These are the best apparell of Christians, and their most durable riches and treasures. What one point doth God more presse vs vnto, then this duty of doing good workes, bring forth workes worthy amendment of life (*l*). Be zealous of good workes (*m*). And this wee cannot be

b1 Chro. 29
14.

i Rom 11. 35

4 Coll. 1. 10

1 Act 1. 26, 30
in Tit. 2. 14

be till we be in *Christ*; without me, saith
 our *Saviour*, ye can doe nothing (n). As a
 graft can bring forth no fruit which is
 not set into a stocke: so no man can possi-
 bly turne his hand to any thing that is
 truely and formally good, till he be in-
 grafted into *Christ*: and therefore it
 should be our wisdom and comfort to
 shew by good conuersation our works (o),
 and our loue to prouoke one another
 to good works (p). A faith busie in obedi-
 ence, and fruitfull in good works, is the
 fruits of profitable *Preaching*, and con-
 scionable *hearing*; a godly life is the
Christians badge whereby he is knowne,
 it is the *Ensigne*, shewing whose *Souldier*
 he is, and to whom he belongeth. As the
 pleasant and delightfull fruit which the
Spies brought out of the promised land,
 shewed that that was pleasant and pro-
 fitable, so a godly conuersation, sheweth
 that a man is the child of God, and ser-
 uant of *Christ*.

Last of all, let this serue to exhort all
 true *Christians* to liue godly in this pre-
 sent life, & alwayes to look for, yea, and
 long for death; to welcome and em-
 brace it when it doth come, for there is

n Ioh. 15. 5.

o Iam. 3. 13

p Heb. 10. 24

no other meanes to put an end vnto our
troublesome *Wofare*, and to put vs in
possession of our promised reward, but
onely death. The poore Apprentice
counts when the date of his Indentures
ende, that hee may bee made free; the
Day-Labourer lookes when the Sunne
will set, that he may leaue worke; The
Seafaring man and *Passenger* is faine
when they come within kenne of land,
that they may attaine the *Hauen*; and
shall not we, whose Indentures end not
but by death; who must not leaue *work-
ing* till the Sunne of our life be set; and
who can neuer come within ken of the
Hauen of *Heauen*, till we see some *signes*
of death, welcome it with all our hearts.
It is no wonder indeed, if the wicked
looke pale and *warme* at the warning of
death, because they discry beyond death,
a day of *Iudgement*, and beyond that,
they behold *hell*; well may they be de-
iected, when they feeble *sickness*, and al-
most desperate, when they finde the
pangs of death vpon them; for besides
the paine of death, euery *sinne* serues as
a *Fury* to torment the soule, and to make
it loath to depart out of the prison of
the

the body. But the godly who haue wrestled and made Warre here with their spiritual enemies, are glad to heare that the time is come when they shall be crowned. It was a cleare heart, nothing els could doe it, that gaue so bold a forehead to that good Bishop, who durst on his deare-bod professe; I haue so liued, as I neither feare to die, nor shame to liue; for if we so liue, as alwayes looking when we shall die; we shall so die, as not doubt but be Crowned with Christ in his Kingdome.

R: The

The Commendations of the deceased
Partie.

ANd now blessed and beloued Brethren ; That little *Boxe* of *oyntment* which I haue brought for the buriall of this worthy and Worshipfull *Knight* ; I hope you will giue mee leaue to powre forth (for a good name is like a pretious *oyntment* powred out) and I doubt not but to fill the house with the sauoure of it ; and though I cannot sufficiently set forth his commendations, yet I dare not so much wrong him that deserued it, or you that expect it, or my selfe that owe it, as to be altogether *silent* ; lend me your patience then a little, till I discharge this due *debt* of deserued *praise*, not to be denyed vnto the *dead*.

To *live well*, and to *die well*, as they are inseperable *companions* ; so they are the most certaine *tokens* of a true *Christian*, and the greatest commendations that in fewest words can bee giuen a man ; which whether they bee not due to the deceased *Partie*, those that knew him

him best can well witnesse, and you will
confesse when you shall haue heard the
particulars which I can but onely
point at.

The Hebrew Doctors say of their
meanest Magistrates, whom they call
the Court of three men, that there must
be in every one of them these seven pro-
perties; *Wisdom, Meeknesse, The*
fear of God, Hatred of Mammon, Love
of the Truth, Love of their fellow Crea-
tures; that is, of other men, and that
they be men of good name; and these
seven are indeed the same in effect with
those that we finde mentioned in *Exod.*
18.21. and *Dent. 1.13.* And did sweet-
ly concur in this *Man* menaging the
affaires of the Common *wealth* where-
vnto he was called; and did carefully
and consciouably discharge.

I. His wisdom.

For first his *wisdom* was well tryed
and proued to be found in his sin-
gular dexterity to search into, and his
happy successe in putting an ende, to

such Causes and Controuersies as were committed to him; which commonly were as many and materiall, as to any one man; and what was it but his *wisdom* and mature *iudgement* which made cunning and crafty Companions, by all means feare to come before him, lest they should be detected; and poore ignorant and innocent people so fast to flocke vnto him, that they might be directed, by his direction.

II. His Meeknesse.

ANd how could hee chuse but bee *wise*, who was so meeke; and so mildly and calmly did hee carry himselfe: that as the Heathen *Histories*, when they saw *Abrahams* meeke and milde carriage towards them; saide, surely thou art a *Prince of God* amongst vs: so stubberne and sturdy Malefactors were almost well pleased with those punishments he inflicted vpon them, so sweetly tempered with meeke and soft answers to their doubts and admonitions for their well doing: Thus did hee carefully

ly practise that precept of the Apostle; which as it concernes all Christians, so particularly Ministers and Magistrates. Gal. 6. 1. Brethren, if a man be fallen by occasion into any fault, ye which are spirituall restore such one with the spirit of meeknesse, considering thy selfe, least thou also bee tempted.

III. His feare of God.

ANd how could he chuse but be both wise & meeke, whose soule was seasoned with the feare of God, which is both the beginning of Salomons Proverbs (r): The feare of the Lord is the beginning of wisdom: And the end of Salomons preaching (s): Heare the end of all, feare God and keepe his Commandements, for this is the whole man: without this I know not whether men be more foolish or fierce, by this they are made both wise and meeke, and for his feare of God (though this be a sparke which the fiery eyes of God can discerne, the fleshly eyes of men may be deceived) yet those that knew him, how duely and daily he

r Pro. 1. 7

[Eccl. 12. 13

observed his Devotions, both for prayer and reading; How willingly and feelingly, hee would confesse of matters of Religion; how deeply hee detested all Poperie and Superstition; how diligently he frequented the *gates* of Gods house; how attentively hee hearkened to the preaching of Gods Word, and for the helpe of his memory, would note downe many worthy sayings delivered by diners Preachers, which were found in his studie after his *death*: how wisely he made choyce of such bookes, as may help forward our mortification, wherein hee could not too much commend Master *Perkins Workes*, the *Deceitfulness of the heart*, and the *Practice of Pietie*: must needs confesse that hee did indeed truly feare God

IIII. *His hatred of Mammon.*

Concupiscentie & Contentednesse, can no more agree together, then fire and water; & how could he but bee content *whose delight was in the Lord*; which as *David* saith, will bring a man his hearts

hearts delight : Godlinesse is great gaine
with contentation, not if a man can bee
content, for that brings contentation
with it, wherefoever it comes : And as
impossible it is for a Godly man not to
bee contented, as it is for a contented
man to be couetous ; his feare of God
therefore frees him from this bree-
ding sinne of couetousnesse : Couetous-
nesse is cruell, so was not hee ; but kind
hearted towards all. What Tenant can
complaine that hee did ouer rack their
rents ? what neighbour can iustly ac-
cuse him that hee did ouer-bear them
in their right ? or ouer-burden them
with his might ? Couetousnesse is al-
waies complaining of something that
it wants ; so was not hee, but most
thankefully acknowledged Gods good-
nesse for that hee had. Couetousnesse
keepe no hospitality, hee did ; and that
not onely vpon good dayes, like some
that will kill an Oxe or two at *Christ-
tide*, that scarce kill a Sheepe all the
yeare after : but all the yeare long, yea
many yeares together, without euer
seeking to liue in some corner of a Ci-
ty to saue charges, as too many far more
able

able then he, daily doe. Courtousnesse is cunning and crafty, so was not hee; but like a true *Nathaniel* in whom there was no guile; hee loving nothing better in others, nor practised nothing more carefully in himselfe, then plaine downe-right honest dealing.

V. His love of the Truth.

ANd this is not ouely the words of truth, as the *Gospell* is called; as heere it istaken, that is, true dealing both in word and deed. Hee who knew that *David* would not endure a *hyer* to tarry in his sight, and that God will not suffer a *hyer* to come in his kingdome, made it his *Christian care* that neither his tongue might belie his heart by speaking otherwise then he thought; nor his hands belie his tongue, by doing otherwise then hee spake. *Lie not one to another*, saith the Apostle (1): *for you are members one of another.*

2 Eph. 4.

And

VI. His loue.

ANd indeed such was his loue to his fellow members, that he took as tenderly what did touch the, as if himselfe had felt it; his sympathie & fellow-feeling of his brethrens wrongs, made him ready to heare any poore mans complaint, and to helpe them if hee could: sometimes .speaking for them, sometimes writing for them with his owne hand; alwayes in his heart pittying the poore and oppressed. Hee knew how fatall it is for members of the same bodie to fall out amongst themselves, and therefore hee was alwaies busie in that blessed worke of making peace: Composing controuersies, and ending sutes of Law; sometimes by faire words, intreating; sometimes by giuing counsell, aduising; sometimes by plaine and and pregnant places of Scripture, conuincing the wilfull: there were not many dayes in the whole yeare (excepting the Sabbath) wherein hee was not sought vnto: and many times would hee sit from morning till night, hearing

n Job 24, 15
16.

hearing and examining such matters as came before him, being demanded by some why hee would sit so long, so ty-
ring out himselfe, spending his spirits,
and endangering his health: his answer
was, that by his place and calling, and
good of his countrey hee was to doe
it: and for himselfe hee said hee was as
a Candle, wasting himselfe, to giue light
to others; disquieting himselfe, to quiet
others; and troubling himselfe, to free
others from trouble. To conclude, this
particular, there are more then ma-
ny that can witnesse, that as it was said
of *Iob* (n): so wee may say of him, that
he was *eyes* to the *blind*, *feet* to the *lame*,
a *father* to the *poore*, and a *friend* to *all*.
Finally, for his good name, the sweet
sauiour of it spread it selfe further then
himselfe was knowne, and begins now
after his death to grow stronger and
stronger. *Iacobs* body was neuer embal-
med with so sweet spices, as this *mans*
name and *memory* is seasoned with the
sauiour of his vertues, and euer shall be
honoured with variety of fresh *praises*,
which not only his godly *life* which you
haue heard, but his gracious *death*
which

which in a word you shall heare, will alwaies afford.

It is the nature of naturall motions, that the nearer they come to their end, the swifter they are: surely we may easily imagine that this mans motion to heauen was come naturally; such haste he did make thither, now towards his end. Hence it was that he professed that he was wearie of this world, wherein he neuer found any sound comfort or content: that hee was desirous to goe to his owne home, for here hee sayde, he was but a stranger and pilgrim; not long before he fell a sleep; he cited two verses of the 39. Psalme. The words are these, *Hear my prayer O Lord, and hearken vnto my cry, keepe not silence at my teares* (and with those wordes wept) *for I am a stranger with thee, and a sojourner as all my fathers were, stay thine anger from me, that I may recover strength before I goe hence, and bee no more seene:* Whatshal I say of his humble Confessio, that hee was a great sinner, his strong Confidence in Christ his Sauour, that sweete peace of conscience which hee did finde in his foule, by the assured remission

mission of his *sin*, and that infallible assurance of *saluation*, that hee should *live for ever with God*: of which, and other points he sweetly discoursed five dayes before his *death*, not without sighes and teares, the true *messengers* and best *Orators* of a penitent *soule*.

Thus might he at his death make as bolde a profession as that good *Bishop*: *I have so lived, that I am neither affraid to die quickly, nor ashamed to live longer*: hee need not indeed, for a good life is the forerunner of a good death: As *Ierome* saith, *I have not read nor heard, but that hee who lived well, died well*. Thus wee know this Worshipfull Knight, and worthy Gouvernour in his Country lived; and thus, we doubt not but he died in the Lord, and lieth with the Lord. The Lord grant vs all grace to live and die in him, *Amen*.

FINIS.

